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The Archaeology of the Caddo

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wrong side of the balance so artfully maintained for the first 100 pages. Pauketat loses his knack for nuance here, and the prose feels disjointed. Fortunately, this disjunction is short lived, and the narrative is put back on course in the next chapter, regaining some of its forfeit nuance from the previous digression.

Pauketat's offensive on simplistic eco-driven approaches is in line with the general thrust of his scholarship. In these arguments, I find much to agree with. However, following his derision of eco-minded archaeologists (making any reader who ever considered using environmental constraints in an explanation of cultural change feel uncomfortable) Pauketat dives into an assessment of the benefits of public works and complex social organizations as buffering institutions verging very close to arguments that can be (and are) made from ecological and evolutionary approaches that go beyond the simple eco-functionalism predominant in the 1960s and 1970s. Pauketat seems to recognize he may have overstated his critique, acknowledging that "no single explanation of Mississippian farmers, cultural development, political evolution, or ecological adaptation suffices" (p. 125). This sentiment is well taken, and we must use a variety of approaches in complementary, not antagonistic, ways.

There is one final issue of language usage that I would like to address. Given Pauketat's well-founded objection to the outdated band-tribe-chiefdom-state concept as a construct that creates prehistory in its own image and obscures variability, I find his insistence on lumping Cahokia under the "Indigenous State" rubric peculiar. I lean toward interpreting his usage here as a literary device to reach the broader public and impress them with the grandeur of our own archaeology, on par in magnificence with anything the Old World has to offer. However, when he engages in comparisons with Ur and other "states," Pauketat begins to stretch the device. He revives the meaning of the outdated construct when he further insists that, due to its status as a pristine case of development and decline of a state, Cahokia can answer major questions about the generic process of "state formation." This is unfortunate and contrary to the logic of his previous arguments.

These deviations from balance and nuance do not negate the overall value of Pauketat's contribution to archaeology with this volume. To avoid the reader coming away with the wrong impression, I will reiterate: this is a fantastic book. Pauketat offers students, professionals, and (perhaps most important) the lay reader an engaging, accessible, and rich account of the use of archaeological evidence to tell a story. The method in which Pauketat brings the reader along for each major discovery makes it hard to put down the book. Archaeology needs more books such as this to aid in the engagement and education of the public.

Pauketat does a masterful job of promulgating the fascination of the archaeological record in general and what North American archaeology has to offer in particular.

What is the best use of this book for the academic community? First, the wealth of detail can serve as an adequate introduction to Pauketat's Cahokia for the nonspecialist. Second, we can recommend this to members of the public who we come into contact with, enhancing the public education benefit. Finally, this book should be assigned in introductory archaeology classes. Most textbooks are very dry and removed from the excitement of archaeology; typically, only the already dedicated student successfully engages with the material. Pauketat's storytelling provides an opportunity for us to engage (and perhaps surprise) new converts. If we can all aim to become half as engaging as Pauketat's prose, the public face of archaeology (and likely its internal constitution) will improve greatly.

The Archaeology of the Caddo. TIMOTHY K. PERTTULA and CHESTER P. WALKER (eds.). University of Nebraska Press, Lincoln, 2012. xvi, 516 pp., illus., maps, index. \$60.00 (paper), ISBN: 978-0-8032-2096-6.

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The Archaeology of the Caddo covers an impressive scope of Caddo-related topics. Pulling from research conducted throughout the northern and southern Caddo areas—covering a five-state region, Arkansas, Louisiana, Missouri, Oklahoma, and Texas—the volume provides an amalgam of current methodological and theoretical underpinnings from 17 authors.

Perttula's introduction provides an overview of geography, cultural structure, and chronology, couching the chapters within an objective framework. He offers that the archaeology of the Caddo—to many—remains ill understood, citing its rare mention in more accessible publications, the lack of a modern synthesis, and the unfortunate fact that the majority of projects that incorporate Caddo components appear relegated to technical reports with limited distribution. In highlighting discernible sociopolitical and trade relationships, Perttula makes it a point to clarify that the emergence of the Caddo occurred independent of the Mississippian cultural tradition during the ninth century A.D., replacing Woodland era Fourche Maline, Mill Creek, and Mossy Grove populations.

Early's chapter offers an agency-based discussion regarding the form and structure of Caddo ceramic

design, providing a concise and useful overview prior to making her case for the integration of the "sophisticated and nonrepresentational ceramic decorative tradition" (p. 26) within research designs aimed at broader aspects of Caddo culture. Basing her argument upon Friendship Engraved *var. Freeman*, she proposes a logical progression of potential decision-making processes made by the ceramicist to achieve the decorative elements of this ceramic type. Utilizing a study focused on the social foundations of historic Hasinai Caddo leadership in East Texas (pp. 45–46), Early contends that research incorporating discussions of ceramic technological organization can profitably augment questions aimed at addressing aspects of Caddo culture that point toward regional identity, and the broader confederacy as a whole.

In the subsequent chapter, Jackson et al. discuss the departure of the Caddo at Crenshaw from traditional dietary patterns, offering an argument for differing recipes and meal preparation couched within an exploration of ethnicity, social class, and ritual purity. These revelations highlight factors that might be attributed to food production in complex societies, with particular attention paid to the elements of procurement, preparation, and consumption that might yield clues helping to expand future arguments based upon cosmological relations, inequality, and social solidarity.

In her chapter on the bioarchaeology of the Caddo, Wilson uses dental wear, dental caries, and bone chemistry to illustrate significant differences in the diet of the Texas Caddo, an increase in maize production in the later sequence, and that variability was the norm in Caddo diet and subsistence strategies, citing analytical results of isotopic signatures and the amount of maize consumed. She concludes that maize in East Texas precedes other Caddo regions, noting however, that differences such as these should be expected within complex societies like that of the Caddo.

Through the use of ethnographic analogy and ethnohistoric resources, Brown advances his notion of Spiro as a devotional economy, where the Great Mortuary enjoyed strong outside connections. He suggests that the "object of allurements" is itself an artifact produced with the intent of influencing events in an attempt to affect social change, where interments reflect an expression of the collective or corporate identity of an energetic leadership that used the Great Mortuary as a means of attracting a population to Spiro.

Through their employment of GIS and archaeogeophysics, Vogel (Chapter 6), Walker and McKinnon (Chapter 7), Lockhart (Chapter 11), and Brooks (Chapter 12) offer novel methods of exploring viewsheds from mound centers, community organization, spatial patterning of Caddo mound sites, and the

decision-making process involved in settlement choice. Vogel's quantitative and qualitative analyses of viewsheds helped to explore the view of the landscape. Walker and McKinnon utilized results from their recent geophysical surveys of the George C. Davis, Hill Farm, and Battle Mound sites to inform upon their discussion of community organization. Lockhart gainfully employs a GIS model that considers numerous spatially correlated datasets (elevation, soils, geology, vegetation, etc.), extracting and synthesizing the data from each to arrive at a generalized model of site occurrences. Brooks presents a history of archaeological endeavors within southeastern Oklahoma, using GIS and SPSS to explore correlations between sites, soils, and landforms, concluding that the linearity in some settlement patterns reflects that of the Mississippian polities to the east.

In his analysis of settlement patterns and variation in Caddo pottery decoration, Girard uses a case study from the Willow Chute Bayou Locality to provide an examination of ceramic decorative variability at the spatial level of the locality. Using a frequency seriation to complement his suite of statistical methods, Girard calls for more detailed studies of decorative elements and motifs to highlight those design/decorative elements that may produce clues regarding potentially discrete communities.

In her discussion of the Saline River valley as a boundary zone between the trans-Mississippi South and LMV areas that border Caddo and Mississippian culture, Trubitt explores the collection recovered from the Hughes site, ultimately concluding that the site—situated outside of what is commonly accepted as the Caddo cultural area—is, in fact, a Caddo community based upon the lithic and ceramic assemblages, as well as associated features. Trubitt points out that further exploration of peripheral mound and nonmound sites is needed to explore this cultural borderland, citing this study as a useful baseline dataset for that endeavor.

Perttula's chapter on the Caddo communities in the Big Cypress Creek basin focuses upon the growing population and numerous stresses impacting their lives due to oscillating climatic conditions, in which communities aggregated socially and politically, establishing mound centers, community cemeteries, and villages. These communities continued to thrive until ca. 1680–1720, when the region was largely abandoned subsequent to the cessation in use of large community cemeteries.

Kelley uses chronology, architecture, and material culture to address the issue of tribal identity for Belcher phase occupants of northwestern Louisiana and southwestern Arkansas. Pulling from ethnohistorical and archaeological research, Kelley posits that future archaeological endeavors may help to identify specific cultural markers to discriminate between the Kadohadacho and

Yatasi, both of which may have developed from Belcher phase groups.

Focusing upon the Terán map of an Upper Nasoni village, Sabo identifies three sets of related symbolic relationships: between the sun and the Ayo-Caddi-Aymay, between the Ayo-Caddi-Aymay and the sacred fire in the temple, and between the temple fire and fires of individual households. Each is expressed at multiple levels, reflecting a cosmological structure understood by all involved.

This edited volume provides a glimpse into the novel and valuable methods employed by Caddo archaeologists as they endeavor to extract a meaningful dialogue regarding the numerous social and cultural relationships that existed among and across the spatial and temporal divisions that occur within the ancestral Caddo society. In covering such a wide variety of topics, Perttula and Walker have assembled a work that should be of interest to anyone endeavoring to pursue research aimed at complex societies. These results from multiple projects at various scales of analysis could be useful in both CRM and classroom settings, as we strive to continually improve our research designs.

The Clements Site (41CS25): A Late 17th- to Early 18th-Century Nasoni Caddo Settlement and Cemetery. TIMOTHY K. PERTTULA, BO NELSON, ROBERT L. CAST, and BOBBY GONZALEZ. American Museum of Natural History–Scientific Publications, New York, 2010. 52 pp., illus., maps, notes. \$25.00 (paper), ISSN: 0065-9452.

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This book represents a collaborative effort between the American Museum of Natural History (AMNH), National Park Service, Caddo Nation of Oklahoma Historic Preservation Program, and archaeologists interested in the native history of the Caddo, which led to the first consolidation of archaeological information from the Clements site in East Texas. This site was originally excavated by avocational archaeologist Will T. Scott, who sold his collection from the site to the AMNH in 1900 for \$200. Subsequent investigations by the Texas Archeological Research Laboratory were interpreted without the aid of the AMNH collection due to the absence of documentation linking these collections. Hence, this represents the first comprehensive reporting of excavated materials from the Clements site, and a much more robust and contemporary

interpretation regarding the material culture of the Caddo people.

The rediscovery of the collection at the AMNH was accidental, made during a routine Native American Graves Protection and Repatriation Act (NAGPRA) visit regarding a Caddo cranium and funerary offerings recovered from archaeological contexts in northwest Louisiana. It was that discovery that prompted this volume, which was authored by highly regarded Caddo archaeologists with the aid of the Tribal Historic Preservation Officer, and the NAGPRA Coordinator of the Caddo Nation to explore the character and significance of the associated and unassociated funerary objects that accompanied burials within this Nasoni Caddo cemetery.

While the content of this book is justifiably representative of a technical report, the authors present a well-structured argument for their interpretation of the site as a whole, and within the larger region. Perttula et al. approach this by way of discussions regarding subjective artifact categories followed by one of regional dynamics and the potential that these findings have for shared social, religious, and philosophical beliefs of the Nasoni Caddo inhabitants. Through careful consideration of ceramics, lithics, freshwater mussel shells, marine shell ornaments, pigment, and pipes, the whole of the collection is now documented within a singular source, resulting in the first comprehensive snapshot of funerary objects used by the Nasoni Caddo at the Clements site.

Through the course of the investigation, many of the previous interpretations were updated using the now combined data set—which includes a rejection of the cannibalism hypothesis put forth by Jackson (see pp. 13–14)—to a consilience that paints a more holistic portrait of the inhabitants that is representative of the entirety of this collection. Although ancillary to the goals of their project, the authors seem to convey a silent warning with regard to the interpretation of material culture from archaeological contexts, and it is my opinion that this would be a valuable case study within the context of a university classroom.

The mechanics and structure of the book make it well suited and accessible to a variety of audiences, the figures and tables are clear and succinct, and perhaps the best news is that this volume is accessible electronically—free of charge—on the AMNH web page at <http://hdl.handle.net/2246/6037>. While this book will certainly be of interest to archaeologists, historians, and students within the realm of Caddo studies, it is also an excellent example of (1) how to integrate two collections and contemplate more holistic interpretations and (2) the many risks inherent in the interpretation of material culture.

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